

UNITY

Freedom, Fellowship and Character in Religion.

VOLUME XXVI

CHICAGO, JANUARY 15, 1891.

NUMBER 20

UNITY.

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CHARLES H. KERR & CO., PUBLISHERS,
175 DEARBORN STREET, CHICAGO.

Weekly: \$1.00 per year.—Single copy 5 cents.

Advertising, 12 cents per line; business notices 24 cents per line. Advertisements of book publishers received direct; other advertising through LORD & THOMAS, advertising agents, Chicago and New York. Readers of UNITY are requested to mention this paper when answering advertisements.

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Eight Thousand Copies of *Unity* are mailed each week. Recipients of sample copies are requested to read our premium list on the last page, and to send one dollar for *UNITY* one year and a valuable book.

Editorial.

WE heartily commend Mr. Judy's sermon in this issue on "Emotional Intemperance," which contains many hard hits for the best of us; and which treats of a crying evil in public and private life in a practical and forcible manner that must bring benefit to all who read. We have yet to learn that excess of feeling, at least that kind given to undue demonstration, is more nearly allied to savage than civilized conditions.

WILLIAM KNIGHT speaks profoundly and well when he says every one now recognizes that "the most perfect system of belief is doomed to extinction, as certainly as the least perfect." * * In the recognition of this fact is contained the principle of catholicity in thought, and of tolerance in practice.

REV. CHARLES G. AMES, in a recent discourse on "Modern Difficulties in Religion," quotes a humorist as saying, "The devil does n't care how much religion you have if you don't do anything with it." Is this another way of commending a "Talking Conference," provided the conference is committed to a high ideal?

A GREAT deal of unwisdom is spoken by the over-pious in the name of religion, and especially in the inculcation of a spirit of false charity and resignation. Amelia Barr in her novel, "Friend Olivia," based on the story of Quaker persecution in Cromwell's time, puts into the mouth of

the spirited Lady Kelder some sharp but wholesome reflections. To her milder husband's remark that "God is good both to the evil and the righteous," she replies that "God often gets very unhandsonly treated in consequence," and adds that it passes her understanding, "men shall ever be trying to imitate God's generosity without his omnipotence." The moral is, we suppose, that man will do well if he acts up to his own full knowledge of right. His failure is not in reaching a divine but known human standards of excellence.

MRS. HUMPHREY WARD said at the inauguration of University Hall, London, that "the old happy-go-lucky kind of Sunday-school teaching, whether within the Anglican Church or outside of it, seems doomed. If religion is to take real hold again of the mind of the next generation, the religious teachers must be trained." Dr. Martineau in following said: "The catechisms of most religious bodies embodied a series of propositions, definite, dogmatic and inviolable, which the child was implicitly to accept. That theory, however, did not work. It was found that this fixity of absolute truth had no foundation."

WE have received various words of gratitude and appreciation from our readers concerning the Christmas number of *UNITY*. An author well known to our readers writes from Massachusetts: "May I suggest the importance of bringing out the whole of the Christmas material in your last *UNITY* in the form of a tract? The articles, each and all, are far too good to be lost in a current number of *UNITY*, or any other paper for that matter." But to make a *UNITY* tract means money, and our little fund, though it be very like the widow's cruse of oil, must be very carefully husbanded and it is already bargained for by previous plans.

A RECENT writer to one of our religious exchanges on the use of the Bible in the public schools says there is a demand that these schools should be "godless." This is rank nonsense. Probably not the most blatant freethinker in the land ever expressed such a wish or intention. It is time even orthodox writers on this subject learned to distinguish between a non-religious and an irreligious attitude, whether in an individual or the government; between the principles of pure secularism, which would make no discrimination between the multiform sects and creeds represented in the public schools, and a spirit of anti-religion. The distinction is wide and fundamental, and there is no excuse for an intelligent mind longer ignoring it.

IT is discouraging to reflect that some of the most wanton forms of injustice are practiced in the very shadow of the blindfolded dame who is supposed to preside with absolute impartiality in the courts. Those active in philanthropic work are not long in discovering the numerous petty wrongs and cruelties practiced by the officers of the law in the justice courts. Organizations like the Bureau of Justice and the Protective Agency, come in daily contact with this state of things. Judge John P. Altgeld, of this city, has been bestirring himself to

secure a number of needed reforms in this direction. He is preparing a bill for the action of the General Assembly which, among other things, contemplates doing away entirely with the fee system in our justice courts, the root of all the other mal-practices there engaged in. It seems strange indeed that the cause of justice should ever have been so endangered as by the establishment of a law which makes the presiding judge's salary dependent on the number of fees thus collected. Judge Altgeld is very hopeful about the passage of his bill.

REV. WM. WEBER who contributes an article in this number of *UNITY* on the German Church, is pastor of St. Paul's Church in Belleville, Ill., one of the largest Protestant churches of that city. He has been but a few years in this country, but was educated at the universities of Bonn and Strasbourg, — the great Biblical scholar Dr. Reuss being one of his professors. He has been further influenced and greatly interested in his studies of the Bible by Keim and Wellhausen; and he has published in German a carefully prepared short treatise for the instruction of those young persons who are looking toward confirmation in the church.

THE pains great people take to find a new source of amusement with which to fill their surplus leisure, is illustrated in a recent anecdote of Prince Schwartzberg, of Bohemia, who procured a flock of American turkeys for hunting purposes, locating them in one of the royal forests. The turkeys proved too domesticated, and refused to be hunted, showing no fear of or concern in the shooting. So we are told the prince now intends to send them into the interior, where the absence of "human society" (the hunters?) may help them revert to their original wildness and where they will be fitted to perform their part in the next royal chase. No wonder the world is growing a little tired of princes.

WE name the present age the "scientific" with much complacency, and are apt to speak of modern inductive methods of thought and study as if they were entirely new and quite contradictory to all modes of mental research preceding them. In this we assume too much for ourselves and seriously discredit the past. In a certain sense and up to the measure of his knowledge, man has always been an experientialist. There has never been a time when he had not some slight apprehension of the law of cause and effect, which a single hour's experience would suffice to impart. "The foundations of all natural knowledge were laid when the reason of man first came face to face with the facts of nature," says Prof. Huxley.

PERHAPS the two most startling and may be the most original books of last year are Stanley's "In Darkest Africa" and Gen. Booth's "In Darkest England." Doubtless the title of the latter was suggested by the former. But when thus placed one over against the other some searching scientific questions are suggested. Which is the more hopeful? What is the way out of each? Africa presents the crude problems of primitive man, undeveloped humanity. Gen. Booth's book depicts the degeneracy of civilization.

Africa is at the foot of a ladder looking upward. Darkest England presents the foot of that same ladder, the upper rounds of which were once reached but are now lost. On the whole, science does not hesitate to say that there is more hope for undeveloped barbarism than disintegrating civilization. Perhaps in some unforeseen way these two problems may merge. If the unhewn forests of Africa could but be put in possession of the hungry and hapless hordes of London's darkest places, perhaps the forests would be felled and manhood would rise. Anyhow the needs of Africa and the despair of England represent the two poles of the law of evolution, and the coupling of them together sets us a-thinking.

ONE reason why some Unitarian churches do not attract born Unitarians comes to light in a friend's letter, thus: "We both found the Unitarian church here thoroughly distasteful. It is large and prosperous, and we have many friends in it; but we took seats in the Congregational church, one of the most liberal type. The minister is a man whom we like and respect more and more. We are much interested in a Bible class, in which we have no, or very little, difficulty in maintaining our faith as Unitarians. A— considers me renegade, I think, but I believe she takes a superficial view of the case. When a boy I used to like to debate religious differences, but now I consider them of subordinate importance to real Christianity; and when a minister new to the faith, is disposed to constantly hammer and deride other faiths, I consider it time to seek a church where religion is preached and where Christianity (real Unitarianism) is really uppermost."

MR. GANNETT in his exhaustive article of last week, justly complained of the continued and seemingly willful failure on the part of the critics of the Western Conference to add the statement of "Things commonly believed among us," to the Cincinnati resolution. He has from the first earnestly insisted that the two must be taken together, and that either taken alone fails to represent the whole spirit and outcome of the Unitarian movement. He labored hard to secure the passage of both resolutions at Cincinnati. In the article from Prof. Brigham referred to elsewhere, that writer says, "Creeds, in the sense of the temporary statements of individual opinion * * * are an important part of Unitarian history." He adds that Unitarians are rich in such statements of belief, which it "would hang as banners upon the tower of the church, no matter if their legend is uncertain in the waving of the wind, but not fasten them as metal plates upon the doorway to frighten or hinder the worshippers." The distinction between the statement of belief that attempts only to describe the present general consensus of opinion on certain points, and that which aims to force such opinions on other minds should be clearly kept in view in the discussion of this subject. It has perhaps never been more forcibly expressed than in Mr. Blake's dictum to the effect that Unitarians believe in plenty of *Credo*, I believe, but not at all in *Crede*, thou shalt believe.

AMONG the dead of last year appears the name of Heinrich Schliemann. He may well be taken as the type of the nineteenth century radical. His was the scholarship which did not blindly trust traditions and superstitions, but with shovel and pick dug through the rubbish of myth and legend to find the facts. His uncovered Troy will make sure his fame among men. He gave back to us a large fragment of the classical world and thus strengthened our hold upon the past, contributing immeasurably to the spirit of independent scholarship; his method will go farther than his word.

In an old number of the well-remembered *Liberal Christian*, dating back to 1876, (Russell Billows, editor) we lately came across an extract from a discourse by that honored leader among Unitarians, Charles H. Brigham, copied from the *Unitarian Review*. As an illustration of the clear vision with which our great prophets have always seen and defined the main principles of our faith, it is interesting to quote the following words, which elime in so fitly with some of the latest utterances of the Western Conference and its so-called "radical" leaders: "Unitarianism from the beginning has affirmed the worth of the human soul, the right of intelligence and reason; education as the way of spiritual illumination; righteousness as more than faith and its profession; and the love of God for all his creatures."

THE latest heresy case, still in progress as we go to press, is that of Bishop M'Queary of the Episcopal church of Cleveland. In reply to the charge of violation of his ordination vows by the liberal construction placed in his pulpit teachings on the doctrines of church and Bible, the bishop replies that he claims no more liberty for himself in this matter than that allowed by the early church to its disciples; that he accepts the authority of the scriptures but denies their verbal inspiration. The doctrine of the incarnation he accepts in a modified form, believing that the spiritual nature of Jesus was divinely begotten, which therefore made him the Christ, but rejecting the story of the miraculous conception. Altogether the bishop's defense presents that mixture of rationalism and ancient belief which is the necessary transition-stage of all minds departing from the old faith and entering the new. UNITY will watch Bishop M'Queary's cause with interest and sympathy.

The Problem of the Public Schools.

Taking advantage of the winter holidays there has been a great flocking of the teachers to the various teachers' associations. In nearly all our western states these winter meetings have become the most important for their executive and deliberate character of any held during the year. The summer associations are half disguised picnics where rest and amusement, change and sociability are the legitimate objects aimed at, but in midwinter the school teachers mean business. It was the privilege of the present writer lately to meet some five hundred of the Illinois teachers assembled at Springfield. It was a remarkable gathering, the proportion of men preponderating—superintendents of all grades, principals and professors from all parts of the state. It was, as one remarked, "a clean lot of fellows." Rare indeed would be a gathering of ministers that would make a better impression for moral enthusiasm, intellectual dignity, frank and unassuming altruism. One could not mingle long in that company without feeling again the power of personality and realizing afresh the immense potency of an earnest man or woman. The good schools of the state, the

towns that have felt the impress of the school-house, have been those in which a live man or woman has been at work for a term of years. Notwithstanding this direct and indirect evidence of personality, the failure to recognize the same fact in the pupils is perhaps the most serious danger of our public schools at the present time. The school teacher is so overlaid, hampered and cumbered by the "management," that her own value is reduced to the minimum. This something called the "management" overlays our city schools especially, the perfection of which is its condemnation. Its success is a calamity. Everywhere there is evidence of insight distracted by external anxiety, personal power and individual magnetism, the best things in a teacher, obstructed by this something that steps in between the soul of a teacher and the soul of a child. The responsibility should be placed where it belongs and where it is most easily carried,—with the individual teacher, the immediate co-operative circle and the local patrons. The vital point of contact between the child's soul and the school is the teacher, not some distant board in official remoteness. The school-mistress is or ought to be a living spirit with resources of her own, and she should not be worked as a wheel in a mighty machine, moving only when and how the engineer at the central office pulls the lever. She must have more of her own way if the child is to have more of her, and if her own way is not equal to the occasion, let her go to her own place, according to the swiftly acting law of the survival of the fittest. The incompetent should not be bolstered up by so much outside authority, nor the competent hampered by the same. Herbert Spencer has shown that over-legislation is the disease of modern governments. In no place is this tendency to over legislation—to entangle with detail—so great as in the graded city school. In no place is such over regulation so pernicious and mischievous. It is putting the child, the most plastic material the state has to deal with, into the most inflexible and imperious of modern organizations. The unit of spiritual force, the starting point of enthusiasm and judgment, should be represented by the teacher. Of her the management should make but one demand, and that is for results. Not by one, but by any one of a hundred ways should she be allowed to reach that result. The charge should be, "Go as you please, but see to it that you arrive."

This individuality would also be better conserved by prolonging the period of contact between teacher and pupil. This chopping up of the child's road into convenient mile-lengths and offering him a new guide for each mile is an ingenious arrangement and seems very handy, but it is a wasteful one. One-half the year is spent in effacing the memory of the teacher from the child. The second half is spent in winning mutual confidences and laying the foundations of mutual helpfulness. Just as they are beginning to understand each other they are separated and the whole thing must be done over again.

Let the value of personality be magnified if our schools are to become fostering places of enthusiasm, starting points for the development of culture and of character, training-schools for citizens and adjuncts of Republicanism.

Has Prayer a Real Answer?

Mr. Chadwick in his article on "Worship," in the *Unitarian Review* and Mr. Hosmer in his noble sermon published recently in UNITY declare that prayer is natural and inevitable to the human spirit. But both seem partly to miss the main issue, namely: Has prayer a real answer? Mr. Hos-

mer, it is true says, "And if I, a thinking, feeling, struggling life am held in this intimate relation and bond to the Life whence I am, then my longing and faithfulness may open in me larger receptivity and upspringings of power, for which 'reaction upon myself' seems a weak, inadequate and altogether unsatisfactory phrase." This is a thoughtful sentence, but does it not somewhat leave the matter in cloud land? Is not this answer to prayer, purely, when carefully analyzed, a reaction upon ourselves?

But does prayer have a real objective answer? And to this the reply must be, Yes. For is it not one of the great truths that the Power which makes for beauty, love and righteousness is within us as well as without us? It is not then so much we that pray, as the Power within us. Paul, or the writer of the Epistle to the Hebrews, whoever he was, rises to this glorious truth when he says: "The spirit itself maketh intercession for us with groanings which can not be uttered." It is the God in us who prays, and though there is not, nor can be, any disturbance of the natural order, can not that Power which makes the flowers bloom under our feet, and the star flowers bloom in yonder garden of the skies, answer the prayer itself has made?

Do you mean that we may ask for material as well as spiritual good? Yes, for example, here is a widow with starving children who sobs out the prayer, "Give us this day our daily bread," while another woman in her affluence murmurs, "Lord, whom can I help?" Now may not the Power which makes for love as well as righteousness, bring the positive pole of one woman's abundance in connection with the negative pole of the other woman's need? May not the Power which prayed in both answer the prayer itself had made?

Here again, for example, is a son tempted to do that which will lower his manhood while at the same time his mother a thousand miles away prays for him. May not that silver thread of sympathy spun out of the mother's heart along which the currents of power run, stretch across the intervening distance, which separates the mother from her child? Can not the Power that prays in us and with us answer the prayer? It is impossible to believe that all the real prayers which have been made, have been poured into empty space. Why, if on any day the prayers offered were to become wings, the air would be full of nestlings, and above our heads, would be a silvery cloud! Can we believe that the prayers of Jesus, Savonarola, Luther, Wesley, and the mighty number of unknown heroes and heroines who made the earth white wherever they touched it with their holy feet, are lost? No, prayer has a real answer in the eternal sequence of things. Not for the things we can do ourselves, but in our need, our extremity, or in our joy, we may pray with the assurance there will be, if not ours, still a real answer to our prayer. J. G. T.

LET us remember as well that moral influences come in properly, to give men at large a nobler estimate of the real good of life. I know that men of the world sneer at the idea of ever persuading the population of a country like this that wealth is not the chief ideal. If it can not be done, then our ruin is not remote! I believe that it can be done; that men can be made to feel that domestic comfort, personal happiness, culture of the individual and of the household, are not dependent upon wealth as an indispensable external condition.—Rev. R. S. Storrs.

It is more likely that evidence should be false than that a miracle should be true.—Hume.

Men and Things.

THE organization of the King's Daughter's has issued a calendar, compiled by Mary Lowe Dickinson, in the shape of the cross of Malta, with a biblical text for each day.

THE collector of customs at San Francisco reports that 176,000 pounds of opium for smoking, and an equal quantity of crude opium, have come into that port during the last two years.

SCHLIEMANN was thirty-four years old before he knew a word of Greek, and it was not until he was forty-one that he began the study of archaeology, in which he was destined to achieve so much distinction.

Two cases of the importation of snakes in bunches of bananas are reported in the *American Naturalist*. In both cases the snake was a boa (*Boa imperator*), both of them about three feet long. One bunch was carried to Philadelphia and the other to Cincinnati. In bunches brought to Providence, the large trap-door spider (*Mygale*) has been found.

RABBI SCHINDLER, of Boston, attributes the prevailing temperance among Jews to three main causes; 1. The use of intoxicating beverages is never forbidden; 2. The Jews give much care and pains to the preparation of their daily food; 3. The universally happy domestic life of these people, acts as a safeguard against all outside temptations.

THE German Methodist Preachers' Meeting of Cincinnati has authorized the statement that the ground of the opposition of Germans to the proposal to admit women to the General Conference is, because they believe it to be contrary to the teaching of the Bible and of Nature, and fear its probable effect upon the German work at home and abroad.

THERE is said to be a movement on foot in New York to build a Buddhist temple, which, however, is receiving slight encouragement from some of the Buddhists themselves, who urge that a clean and healthy body is the only needed religious temple and that it is contrary to Buddhist principles to proselyte. The increase of converts to this peculiar belief in this country is reported to be quite remarkable.

MR. STANLEY says in a letter to the *London Times*: "For myself, I lay no claim to any exceptional fineness of nature. But I say that, beginning life as a rough, ill-educated, impatient man, I have found my schooling in these very African experiences. I have learned by actual stress of imminent danger that self-control is more indispensable than gun powder, and that persistent self-control is impossible without real, heartfelt sympathy."

THE Religious Society of Friends of Philadelphia has sent a memorial to the Senate and House of Representatives, petitioning the members of Congress for careful consideration and tolerance in the settlement of the present Indian troubles in the west; laying the responsibility of the red man's ignorance and superstition, from which his acts of cruelty and ignorance arise, at the white man's door, and speaking strongly against the policy of recrimination.

In connection with the death of Dr. Thomson, Archbishop of York, it is stated that the emoluments of the position amount to \$100,000 per year, and that the dignities of the office are unsurpassed. The vacancy is to be filled by the Prime Minister. The *Advance* thinks these things "are so unlike the Christ of the Gospel, that they can not but be regarded as furnishing some ground for the charge that the Established Church has much to do with the alienation of the masses from religion."

WE are in entire sympathy with the sentiment expressed by the *Buffalo Express* concerning the retirement, or more properly speaking, the removal of Prince Bismarck from German affairs. The *Express* says: "Very likely all happened for the best, so far as Germany was concerned. Bismarck believed in force. The modern spirit of liberty, more powerful than a dozen Bismarcks rebels at force, but manifests a disposition to listen to reason, while the headstrong young emperor shows to some extent a willingness to be reasonable." It is said Prince Bismarck's forthcoming autobiography will be printed in Paris to avoid interference by the home government.

THOUGH Harvard University recently chose a Protectionist Professor of Political Economy (Professor James, of the University of Pennsylvania, who has declined to leave his present position), President Eliot states that the college has no policy on the question of Protection or Free Trade in choice of text-books. The students are referred to the whole literature of the subject. "In the classroom and lecture-room there is no advocacy of either system; the instructors merely expound principles and study their applications. Besides, we have no special course on the subject, any way; it occupies not more than one-hundredth part of the principles of political economy, and it is taken up and considered in its turn, just as the other economic questions are considered."

Contributed and Selected.

To S. W. S.

Dear when we fell in friendship
That day so long ago,
We knew that Time might part us
Before the winter's snow;

But though the land's breadth sever,
Forever, me and you,
Through distance and through silence
Our hearts beat ever true.

* Let your heart sing with mine, dear,
(There's reason in the rhyme!):—
"True hearts that love each other
May laugh at space and time."

ALICE WILLIAMS BROTHERTON.

The Present Condition of the German Protestant Church in America.

Given before the Unitarian Club of St. Louis, Oct. 21, 1890.

The German Protestant Church in America is an offspring of the Protestant Church in Germany. As well known, the latter was founded in the beginning of the sixteenth century, the age of the Reformation. The leaders in organizing the Protestant church in Germany were Luther and Zwingli.

But, these two men, striving for the same end, would not agree in minor details, nor work together in peace and harmony. The vital point of their differing from each other was the interpretation of the words spoken by Jesus when he instituted the Lord's Supper. Luther, although he condemned the Catholic doctrine of "Transubstantiation" as idolatrous, taught that everybody coming to the Lord's Supper partook of the real flesh and blood of Christ, "in, cum, et sub pane et vino." Zwingli could see in bread and wine only symbols which should recall to our imagination the picture of the Lord, crucified and dying for us.

Both men gained a great influence. Luther from Wittenberg, where he resided, in Northern Germany; Zwingli, who lived at Zurich, in Switzerland and Southern Germany. In consequence of this there arose two different churches, the one named after Luther, the Lutheran, the other, the Reformed Church. Each as strongly opposed to each other and hated each other more fervently than their common foe, the Catholic Church.

Under these circumstances, it seems very strange, that the princes of Brandenburg, the founders of the Kingdom of Prussia, the foremost power of Germany to-day, became early, in the year 1614, converted to the faith of the Reformed Church, although their subjects adhered to the Lutheran Church. When these princes later acquired some dominions in the western part of Germany, the inhabitants of which were Reformed, they exerted their influence to unite the two sister churches into one National Church. The church-union became a fact in 1817, by the combined efforts of King Frederic William III., Schleiermacher and others. Since that year, there exists in Prussia only one Protestant Church, the name of which is the United, or the Evangelical Church. This church comprises two parties, one orthodox-pietistic, the other liberal. The first likes to call the liberal party "negative" and itself "positive," because it is opposed to biblical criticism.

The example of Prussia was followed by nearly all the other states of Germany. At no distant day, there will be throughout all Germany only one Protestant Church, and, besides this, the ever increasing influence of theological science, the power of which every minister in Germany is well aware of, will eventually combine the two parties.

Corresponding to this state of the

Protestant Church in Germany, there are to be found in America Lutheran Reformed and Evangelical congregations, most of which have entered larger combinations, the so-called Synods. Besides these Synods, which answer to the different Protestant churches which are or have been in Germany, there exists quite a number of Free, or Independent congregations. This is a peculiarity of the German Protestant in America, but, as it will appear later, easily to be accounted for.

How great the number of German Protestant congregations in America really is, I am not able to tell. There are no general statistics. Every Synod publishes a yearly calendar, in which the number and addresses of their ministers and congregations is given. The names of independent congregations and their preachers are nowhere to be found.

I know personally the congregations and ministers in St. Clair county, Illinois. There are, the German Methodist omitted, twenty German Protestant congregations in this county. Out of this number four belong to the Missouri Synod, the most reactionary wing of the Lutheran Church; three or four belong to the Evangelical Synod. The rest, twelve or thirteen, are independent, or belong to no association. But of these thirteen or twelve independent congregations, only seven are ministered to by six independent preachers. The others called their ministers from the Evangelical Synod, because they could not find independent preachers.

That a German Protestant Church in America is necessary, at least for the benefit of those who immigrate from Germany and are not enabled to learn the English language well enough to attend the service of an English congregation, remains without question. Even English denominations are supporting congregations for this purpose among the Germans.

But a German Protestant Church should be more than a transitory institution in America. It should maintain, cultivate and propagate in this country what the Protestant church in Germany has achieved and is still achieving. I do not mean to say that the English Church is an inferior church compared with the German Church. But each of them has its peculiar merits, as it has its faults. Both, therefore, could learn from each other and thereby exchange their merits and reform their faults. There is nowhere in the whole world to be found a better chance for this than in America where both exist by each other. But so ideal a task, I for my part have despaired that the German Church can ever accomplish it. The German Protestant Church in America is not by far what the Protestant Church in Germany is. It is not a unity. It is divided into quite a number of Synods which contend against each other. I dare not speak here of the many independent congregations which do not know exactly what they are striving for. The German Protestant Church in America can not boast, as the Protestant Church in Germany can, of its intelligent, highly educated clergymen, of whom nearly every one is a scholar. The German Protestant preachers in America have as a class no higher education at all, neither a literary nor a theological one.

There are to be found, of course, English denominations, the ministers of which are not better qualified for their work than the German preachers. But the tendency in both cases is a different one. The English Church, as the church of the dominant race in this country, partakes of every form of progress in culture and civilization which is made here. The education of its ministers will, even without particular efforts, become more perfect and in the same degree, as the love for science and literature in gener-

al increases. The German Church, as an intruder, has first to convince the Americans that it possesses such qualities as to make its existence, even in opposition to the English Church, a necessity. This has not been done as yet, and can not be done by the German church as it is. The great mass of German preachers, unfit as they are, will, by the instinct of self-preservation, do nothing to elevate the moral and intellectual standards of their order. The progress made by the English churches will be of no value to the German church, because the difference of language and custom is too great an obstacle. The German Protestant Church has given up all those acquisitions by which the Protestant Church in Germany is distinguished. The various Lutheran and Reformed Synods are opposed to a union. All Synods, even the Evangelical, or United Synod, hate and fear the modern German Theology.

Only the Association of German Protestant Preachers of Cincinnati defends liberal views. But this is too small; it has not much over forty members, and has not grown much since it was founded. The cause is, they have no theological school. The establishment of such a school should have been the first thing to be done by this association. For all the independent congregations, the number of which is at present yet very high, would have gladly accepted ministers from this school and supported it. Why then did they not found a theological seminary years ago? The reason is, its members do not take great interest in theology. So far as I know, none of them have studied theology in Germany and only one of them has acquired a theological education in this country. The independent ministers, at last, can do nothing to improve the condition of the German Protestant Church. They are independent because they can not be united. They can not be united, because, with very few exceptions, they stand morally and intellectually still lower than the other German ministers.

For this deplorable state of things the German Protestant Church in America is only partly to be blamed. The Protestant Church in Germany and its rulers are in the first place responsible for it. They have done little or nothing for the religious welfare of their countrymen who emigrated to the United States. They were contented with warning and hindering them from going to America. When, notwithstanding this, Germans come and came into this country they are and were without any experience and means for founding congregations. They had no qualified preachers and did not know how to get them. They had no idea how a church should be properly managed, the Protestant Church in Germany being governed by the State.

The Germans in America followed, of course, quite early the example of their English-speaking countrymen and founded congregations wherever their number would permit it. But these congregations have as stated above, in a very great measure as yet not been able to form a mutual connection, not to speak of the men they had and have to install into the office of minister of the Gospel.

The better educated classes of our German population have likewise taken no interest in the mission of the German Protestant Church in America. They could have, otherwise, found means and ways to procure the services of qualified preachers for the German congregations, even if, at first, they had to call them from Germany. But my experience has taught me that, very few excepted, they become here either members of English churches or quite irreligious, and are in both cases lost for the cause of the German church. W. WEBER.

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Church Door Pulpit.

Emotional Intemperance.

A SERMON PREACHED BY REV. ARTHUR M. JUDY,
AT DAVENPORT, IA.

In arguing against excessive feeling I shall run the risk of being understood to argue against all feeling. Such is not my intention. I recognize, of course, that feeling is the chief factor in life, and that the more deeply and diversely it goes the richer is character. But it must go orderly and not disorderly, temperately and not intemperately, if it is to enrich character. "The way not to do it," to which I intend to direct your attention, is just now being strikingly exemplified in the eruption of feeling which is taking place among the Indians of South Dakota. These Indians have worked themselves into a state of feeling bordering on frenzy. All night long and night after night they indulge in the wild emotions of the ghost dance, till some of them fall unconscious, and all, doubtless, suffer terrible exhaustion and reaction. Clearly it is almost or quite a case of emotional insanity. But its parallel occurs not infrequently among white men. To say nothing of the dancing and millennial manias which swept through Europe, we have in our own country the Salem witchcraft and the periodic revivals to remind us that whole communities may give such rein to their feelings as to become temporarily insane. What I wish to make plain this morning is that we individually as well as collectively are constantly liable to give way to such excess of feeling as to become for the moment insane, or if insane be too strong a word to use, then let us say foolish.

We are especially liable to intemperate feeling during the heat of a political campaign. You must all have noticed that after a campaign has reached a certain stage it is no longer safe to argue the issue with a friend who belongs to the opposite party. He is no longer reasonable—that is, willing to consider all sides dispassionately. His whole heart is set on winning, and for the time being he makes his head the slave of his feelings not his master. Such an emotional state I call intemperance. It is an *unreasoning* state—a state in which it is impossible to think clearly or speak fairly.

But this is a state to which we are also especially liable in dealing with what may be called the minor politics, that is our church, and club, and lodge affairs.

A friend said to me the other day that she and her friends avoided committee work. I replied that unfortunately the work of the world to-day must be largely done through committees. The reply is true, and it shows how all-important is a gift for committee-work. Now the prime requisite for such a worker is reasonableness, that is calmness, fairness, clearness.

The first step, the second step, and all succeeding steps of committee work demand a cool head and a kind heart. But I know nothing more inimical to coolness and kindness than excessive feeling. I would therefore have written over the door of every committee-room—"Restrain your feelings."

The injunction is especially needed in such a place, for in a dozen ways committee-work lays the feelings under a heavy strain. It tempts people along the line of their personal, social, political and religious animosities. It throws those people of opposite temperament into conjunction—the quick with the slow, the eager with the lethargic, the bright with the dull, the nervous with the placid. And what is more, it brings these heterogeneous people together, not under the soothing and restraining influences of par-

lor amusement, but under the exciting and irritating circumstances of arduous thought and work. The danger of intemperate feeling under such circumstances is obvious; and not one of us but has been a saddened witness of that danger realized. And what does such an experience teach us but that our primary business on going into committee work is to leave our feelings at home. Are we quick and thorough and prone to impatience with the slow and sloven? Then let us say to ourselves, "Under the trying circumstances I am about to pass through, I shall be especially liable to intemperate feeling because of my disposition, therefore I must go with a resolution to be calm as my guardian angel."

A great deal of good would come of such a resolution. What we need is something to warn us in time that our feelings are slipping from our control. Usually we are in the very turmoil of feeling before we notice that it is rising. It would help us to have the danger signal moved in time, and how better insure that result than to go to the meeting with the thought of our peculiar weakness uppermost in mind. It would be as a trusty scout thrown forward to prevent the enemy from taking us by surprise.

One of the bitterly amusing things about emotional intemperance is, that like all intemperance, it seems absurd and uncalled for when it is passed. During this retrospect all we can say of ourselves is that we have been fools. However, the mark of a man's sanity is not that he never does any crazy or foolish thing, but that he will presently be in a condition to see that the thing he did was crazy or foolish, and so be able to gain strength against a repetition of his folly.

We can safely say that the conclusion of our hours of sanity is, that we have thrown an unnecessary amount of feeling into our life-work. We have been fearful, or angry or sensitive or eager or despondent beyond measure. The event has appeared ridiculously disproportionate to the emotion. What is the attainment of a philosophic mind but the realization of this fact? The wise man knows that little or nothing is gained by tearing one's self to tatters. He comes to see that the paths of most men are made unnecessarily rough by excessive feeling; and he is persuaded that our present system of education is unsatisfactory because it does not teach the importance of emotional temperance. For instance, a young girl is to go to a party. The prevailing custom is to make the event as exciting as possible. Her associates talk her into a nervous state of excitement, her family conspire to the same end, and she, herself, instead of seeking to check, seeks to augment the excitement. The consequence is often, I think, disastrous. The girl goes to the party too excited to enjoy it. I am safe in making this statement, although at first you may question it. But further thought will show you that unquestionably our joyous anticipations may carry us into a nervous condition in which joy is hardly possible. I have seen young girls so excited, and young men too, that they didn't know what they were doing,—didn't know what to do. Their whole being was in a sort of a whirl and maze and stupor. In that condition wholesome enjoyment is not possible. Recall your own experience in witness thereof. Have you not been in society before now when you were too excited to be yourself when you could scarcely speak or act naturally? Contrast such an evening with a quiet afternoon chat with a friend when the conversation runs on without stress or strain. The latter is enjoyment; the former a sort of dervish delirium. And a good deal of our society is little better than

delirium. It lacks poise; it lacks dignity; it lacks wisdom. People are not themselves; they are agitated and stupid; their feelings are so highly wrought that their ideas can not flow. They make so much to-do about their good time that they spoil it. The remedy for this disease of society is coolness. Business men drop into each other's office for ten minutes, and have a thoroughly enjoyable time. They are witty and wise and animated, because they are cool; their feelings have not yet drowned their wits. So two housekeepers meet in the backyard of a sunny day, and say more and feel more that is wholesome and wise than in a whole evening's party. They too, are cool; their pulses do so temperately keep time that their brains can work.

My conclusion is that all our social gatherings should be taken with less feeling. We are not to meet dukes and saints,—or if we were to meet dukes and saints, why should we lose our heads about it? To show at our best we need to be masters of ourselves, and no man ever yet appeared masterly who was intoxicated with feeling.

But after all, the place to prepare for good society is the good home; and a good home there can not be unless there is temperance in feeling. Suppose a new dress has been spoiled, shall we be thrown into a turmoil over the accident? It generally is. One part scolds and the other cries, and for a little while there is a veritable Saturnalia of emotional excess. What a spectacle for gods and men! What a disproportion between the fact and the feeling! What a waste of strength! But do you say that the accident causes such bitter disappointment? I reply that man, a reasoning being and a child of eternity, has no business to so enslave himself to a paltry material object that a mishap to it can unnerve him. A man should cultivate such respect for his own being that he will not permit that being to be degraded by a paltry accident. A comely dress is indeed desirable, but a calm and equitable temper is even infinitely desirable. Therefore, I say, our business is to restrain our feelings about things temporal. Probably there is no one material object that possesses one-tenth the importance we attach to it; not one worth half the feeling we give it.

The soul itself is the real palace, the real diamond, the real glory. If it be kept harmonious and equitable and bright, all else is of little moment. Hence, I hold that the business of the world should be done with less *furor*.

Just now we Americans are in an abnormal condition in which a certain business fury is regarded as a national virtue. 'Twill not always be so. The time is coming when we Americans shall perceive the harm of taking business too much to heart. We are wasteful of our nervous strength, and have, as a nation, suffered much from emotional intemperance. We are old at thirty, Europeans say. If so, 'tis because we draw too early and too heavily on our nervous energy. A calm and severe exercise of the mental faculties is said to prolong life; 'tis not, therefore, because we think too much but because we feel too keenly, that we Americans are made old at thirty. We take life too hard. We key our nerves up to the highest pitch, and drive ourselves like mad, so carried away by excess of feeling that we can scarcely eat our meals in peace, or sit quietly for an hour. There can be little doubt that we are going wrong here; and that, if we continue at our present gait, the increase of insanity will be more alarmingly rapid than it now is. The cure should begin with our young people. Parents, conscious of their

own emotional excesses, ought to seek to restrain their children. Instead of pushing them pell-mell into business, and exciting their eagerness and anxiety at every turn, parents ought to educate their children in moderation in feeling, and persuade them that the maintenance of a calm and even spirit is of more consequence than the acquisition of a great fortune. Who would not prefer a great soul to a great house?

But not only do we take business too hard, we also take calamity too hard. Most people are woful cowards about sickness. It drives them quite off their base. They lose not only courage but judgment. Indeed, the loss of judgment is the sorriest result of emotional intemperance. This fact appears in spasms of anger. When angry we instinctively seek to have our friends look at the case as we do. The chances are ten to one they will do nothing of the sort, can in fact do nothing of the sort; for they are still sane, and see the case in the light in which we shall see it by and by, a light in which our present anger will appear as it is, a blinding impulse, an impulse that prevents us from exercising the God-like faculty of making allowance, of looking before and after and all around a question, and so seeing it somewhat as God sees it. This vision will come to us later, and then we shall exclaim, "My anger was foolish; it was undignified; it was not manly after the highest type of manhood; it was not even judicious, for if I had kept cool I could have found a better way of accomplishing my purpose—be that purpose to thwart, punish or reform a wrong-doer. In truth, excessive feeling upset my judgment."

So it always does, and often most disastrously in cases of illness. If a friend or dear one is sick, never is there greater need of little feeling and great reasoning than just then. Let this point be proved by its opposite. Take for instance some emergency when, perhaps, a husband is suddenly stricken and lies in imminent danger. Thereupon the wife faints. A more absolutely absurd and indefensible a thing could not be done; nor one that more clearly demonstrates the utter folly of habitual intemperance of feeling in such cases.

I say habitual intemperance of feeling in such cases, and I say it advisedly. In confirmation of my statement just recall how people behave on the street when an accident occurs. Usually they become too excited to be of use. They revel in pity and horror when their prime business is to keep their wits about them. Such people do not seem to recognize that there are times when we have no right to give way to our feelings, however holy the feelings may be. For instance, a person is drowning. 'Tis a horrible sight. But the spectator has no right to surrender himself to the horror of the occasion. He must help, and in order to help his mind must act clearly and quickly. That it can not act clearly and quickly if he becomes excessively excited is proved by the confession of ultra-emotional people who declare that on such and such an occasion they were fixed to the spot with horror. And they will tell you that as if it were a merit in them. It is a shame. And it is a shame that boys and girls are not educated from their earliest days to subordinate feeling to reason, and so be of use when use is most needed at the critical moments. Think for instance of the awful folly of a panic; and why does a panic happen but because people are still so crude and savage that they can not control their feelings; are not taught from the earliest days, both boys and girls, that to restrain not to indulge excessive feeling is the great aim.

And then consider what happens in

the event of an epidemic. When it comes, excitement begins, excitement is fostered with all possible ingenuity. People run into their neighbors to work them up to the proper pitch of fear; and the neighbors run back to them to keep the fire burning; the papers are laden with it, and because of it society is deranged, the daily and soothing rounds of occupation being abandoned. Instead of such behavior, there should be during an epidemic, as little said as possible; and the worse the epidemic the more necessary is silence or cheery speeches and the usual rounds of occupation. I say this because nothing is more debilitating than excessive emotion, especially of a distressing kind. People spread disease by fearing it, because fear weakens. After a sharp fright, have you not been too weak to stand? Yes; then see how weakening fear is; how much to be avoided, if you wish to meet an emergency.

And this thought applies in all times of sickness. Most people speak as if it were a merit to be excessively anxious when there is illness in the home, as if this testimonial were needed to convince the world of the depth of their love. I think their love is better proven by avoiding excessive anxiety. To give way to anxiety is the easy, the impulsive way; to repress anxiety and keep calm and cheery is the hard but in all respects noble and helpful way. Anxiety helps not at all, but hinders greatly. It wears on the well and the sick. It is one of the saddest instances of the lack of proper education of the emotions.

But if I were to go to a home where there is illness and say what I have just said, I should run the risk of being thought heartless. The truth is, and the mischief is, that if once we yield to an emotion it will justify itself. Thus in the moment of anger, a man usually feels that the anger is right, and he resents the imputation that he does wrong to be angry. Afterwards, of course, he will see that he did wrong; but every feeling is so imperative and so monopolizing that it almost completely bars the field of vision and deludes the victim into holding that what is at the moment is right. Therefore the fact for us to face first, last and always, is that the emotions, especially when in excess, cause whatever we are doing to appear meritorious. They persuade us, against the feeble protests of the stifled reason, that wrong is right.

This unfortunate result often appears at times of deep grief. Grief is one of the legitimate and holy feelings, and not under any conditions to be entirely restrained. But just because of its exceeding worthiness, grief is all the more likely to overstep its limits. In due proportion it is so thoroughly justifiable that we are in great danger of supposing that it will be justifiable in any measure, and that the more we indulge it the more commendable we are. Need I say that this danger is common? Need I remind you that one of your supreme duties is to so discipline yourselves that you will be able to curb and guide grief when it comes, and not to immoderately indulge it—to the manifest injury of yourself and family. Excessive grief is one of the innumerable instances of great wrong being done in the name of holiness.

Excessive remorse is another instance of the same sort. There is such a thing as feeling too badly for the wrong you have done. Some people are so morbidly conscientious that they do their greatest wrong in their excessive regret for the wrongs they have done. We can not be perfect, and we have no business to think we can be perfect; no business to lose all cheer and courage and kindness just because we have sinned. It is far better to take even our sins with a

dash of coolness. The source of sin is usually lack of self-control, and that lack can not be overcome by increasing the lack, as we do when we lose control of ourselves in excess of remorse. If you wish to be the master of your feelings, and so escape sin, master them at every point. Be reasonable in your regret; be cool then and your chances of being cool always are thereby increased, and virtue better served than by indulging a morbid conscientiousness.

In very truth virtue is mastery of our feelings. It is, in the heat of action, the keeping of the law in calmness made. In society it is simplicity; in argument, fairness; in provocation, deliberateness; in sickness, cheer and courage; in grief, moderation; in remorse, hope and faith in yourself. It is emotion restrained by reason. Great men have been great in virtue of this restraint. Let us strive for it.

The Study Bible.

Jesus, the Prophet of God. By Christopher J. Street, M. A., Minister of the Free Christian Church, Croydon: Pelling & Co., 4 The Parade, London Road.

A thoroughly excellent book. The author discusses the life and character of Jesus with the most unflinching rationalism and the most reverent sympathy. It is hardly worth while for a reviewer to be finical in order not to seem unsophisticated; and so let it go forth as our verdict that this work is admirable from beginning to end. A few quotations will serve to indicate its character. "No doubt, if Jesus were living to-day, his conceptions of divine truth would be enlarged and glorified: nay if he had lived for another twenty years, his mind would have been broadened." "There is too much imitation in the modern discipleship of Jesus; and, by one of those strange turns of destiny, it has come to pass that the conscientious 'heretic' is often a better Christian than the champion of 'orthodoxy'." "If Jesus is to be a mere model for other men to copy as literally as they can, his influence will not be for good in the long run, because the independence of the human soul will be undermined by a constant effort to imitate." "I think that if Jesus had to judge between two professed disciples—one of whom believed everything that he did, because Jesus believed it, while the other, in the exercise of his free reason, had come to believe something very different, he would say of the second, 'He that is not against us is on our part,' while of the first he would ask 'Why even of yourself judge you not what is right?'" "Jesus was in fact, an original thinker, and surely his first wish would be that other men should think for themselves. Every earnest searcher for truth is following Jesus, because his life was one long service of the cause of truth."

Deacon Herbert's Bible Class. By James Freeman Clarke. Boston: George H. Ellis. 1890.

The many readers of the writings of Dr. Clarke will doubtless be glad of this little book, made up of papers published many years ago in the *Christian Inquirer* of New York. It consists chiefly of conversations on religious topics, the titles of the chapters being: "The way we helped our minister to write good sermons"; "Aim of Life"; "Temptation of Jesus"; "The Precursor, or John the Baptist"; "The Miracles"; "The Twelve"; "Nicodemus and the New Birth"; "The Sermon on the Mount." Dr. Clarke's well known method of making old phrases and forms elastic with new interpretations, characterizes this book also. The reality of the facts related in the miracles of Jesus, for example, are not doubted. All that is needed is that they shall be explained, while the man who has real faith in Jesus will easily believe that "all forces" are "under the control of the Being sent by God to do his work."

A Tale of the House of the Wolfings and all the *Kindreds of the Mark*. Written in prose and verse. By William Morris. Boston: Roberts Brothers, 1890.

This smaller and less costly edition of Mr. Morris's "Tale of the Wolfings," is far less beautiful to the eye than the more sumptuous edition which preceded it, but it is much more comfortable for the hand, much less wearisome to hold. The letter-press is precisely the same lure as in the other book, and that means that it is very beautiful, as befits the matter it conveys. We still find ourselves haunted by the original doubt whether these transitions from prose to verse and verse to prose are an agreeable device. Which is the more poetic it would be hard to say, but each has its rhythm and the rhythm of the verse is not the rhythm of the prose, and we find ourselves continually carrying over the rhythm of one into the other, making the attempt in vain. This "bittersweet of days that were" is much pleasanter to our taste than Mr. Morris's more recent "News from Nowhere," the looking back-

ward of a co-operative anarchist, much more attractive generally than Mr. Bellamy's book, but about equally unrealizable.

Friend Olivia. By Amelia E. Barr. New York: Dodd, Mead & Co.

The above author's stories are too well known to need extended comment. *Friend Olivia* was first published as a serial in the *Century* magazine, in which form many of our readers doubtless followed it with interest and delight. It is a story of early Quaker persecution in the time of Cromwell and the Restoration. The characters are well drawn and lifelike, the incidents of the story a little romantic perhaps, but not unsuited to that wild and changeable period which they record. A spirit of broad religious sympathy runs through the book, teaching its own lesson.

Gypsy. By Helen Ekin Starrett. Chicago: Searle & Gorton.

We are sorry to be so late in noticing this dainty piece of book-making, so well suited to the holiday season just past, with its tender story of the "little ecru-colored Scotch terrier," serving as the hero. The sketch is prefaced with an introductory word by Frances Power Cobbe, written to the author on her first reading of the same, when published several years ago. It conveys a needed lesson of kindness and sympathy for the dumb life about us, and deserves its present more permanent setting.

Upward Steps of Seventy Years. By Giles B. Stebbins. New York: John W. Lovell Co.

Mr. Stebbins is well known as a lecturer and writer on Modern Spiritualism, and other liberal topics. Mr. Stebbins was an active worker in the anti-slavery movement, is a pronounced advocate of woman's rights and a believer in the spirit of human advancement all along the line. His autobiography of seventy years covers the most exciting and progressive period of America's history and contains many interesting and valuable reminiscences.

Tabular Views of Universal History. New York: G. P. Putnam's Sons.

The above work was first compiled by G. P. Putnam, now revised and brought down to date by Lynds E. Jones. It consists of a series of chronological tables, presenting in parallel columns a record of the most important historical events from the earliest time to the present day. In the absence of larger encyclopædias this work will serve as a useful book of reference. It will be of particular value in the schoolroom.

The Story Hour. By Kate Douglas Wiggin & Nora A. Smith. Boston: Houghton, Mifflin & Co.

A volume of double authorship, comprising twenty short stories and sketches, written especially for the Home and Kindergarten. A motto from Froebel adorns the title page, and explains the direct object of the book. An extract from the same source heads each separate story. The book is prettily illustrated, and well deserves the praise it has received from reader and critic.

Tom Blivens in Wormdom. By Alice Moore. Quincy, Ill.: T. M. Rogers & Co.

As its title indicates the above is a study in science adapted to the needs and understanding of the little folks, and serves the double purpose of instruction and amusement. It is illustrated with several tasteful designs and the bookmaker's work is worthy of the contents. We gladly recommend this little book to our juvenile friends, and to their teachers and guardians as well.

Stories Told at Twilight. By Louise Chandler Moulton. Boston: Roberts Brothers.

Mrs. Moulton's stories for the young are always welcome, and deservedly popular with all classes of readers. The above comprises eleven short, agreeable tales, told in the author's usual entertaining and pleasant style. It makes a pretty gift-book for any season of the year.

BELFORD-CLARK CO. have reprinted that juvenile classic "Alice's Adventures in Wonderland," on thick paper, quarto size, and profusely illustrated, with gayly colored covers. It is said that the author, Lewis Carroll, is a mathematician and for many years was a professor of that science at Oxford. He still lives in that famous college town, and his rooms are a museum of all sorts of oddities calculated to interest children, of whom he is very fond.

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The Newest Books.

All books sent to UNITY for review will be promptly acknowledged under this heading, and all that seem to be of special interest to the readers of UNITY will receive further notice. Any book in print will be mailed on receipt of price, by the publishers of UNITY, CHARLES H. KERR & CO., 175 Dearborn St., Chicago.

Christian Types of Heroism. John Coleman Adams, D.D., Boston: Universalist Pub. House. Cloth, 16mo, pp. 208.

Representative Sonnets. By Charles H. Crandall, Boston: Houghton, Mifflin & Co. Cloth, 12mo, pp. 361. Price, \$1.25.

Thine Not Mine. By William Everett, Boston: Roberts Brothers. Cloth, 16mo, pp. 297. Price, \$1.25.

Illustrated Holiday Catalogue. A. C. McClurg & Co., Paper, 8vo, pp. 66. Price, 50 cents.

The Bible Abridged. By Rev. David Greene Hoskins, S. T. D., Boston: D. C. Heath & Co. Cloth, 12mo, pp. 299.

A Key to the Secret Vault. By Robert Wilson Murphy, M. D., San Francisco. Cloth, 16mo, pp. 130.

The Three Scouts. By J. T. Trowbridge, Boston: Lee & Shepard. Paper, 12mo, pp. 383. Price, 50 cents.

Inspirations of the School-Teacher. By Eva H. Walker, Chicago: W. W. Knowles. Pamphlet. Price, 10 cents.

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Notes from the Field.

Chicago: All Souls Church.—This church last week issued announcement No. 1, 1891, conveying its New Year's greeting in happy lines and summoning all friends of the church and members of Unity Club to the "Annual Supper and Business Meeting," on Thursday evening, January 8. The summons was cordially obeyed and the annual meeting drew together a large company of earnest people. The audience room had been converted into a banquet hall, and at 6:30 the entire congregation sat down together to a repast which crowned the social committee with imperishable renown. After the oysters and chicken had been duly discussed, the thoughts of the assembly were directed to the more spiritual affairs of the church. The meeting was called to order, and Dr. G. F. Shears, president of the board of trustees, took the chair and presided in his usual hearty and felicitous manner. After the report of the trustees, which was read by the chairman, after the report of the treasurer, which showed all bills paid and a balance in hand, and that of the secretary, the heads of the different departments of church work gave a resumé of the year's activities. These departments include a social section, charitable section, missionary section, educational section—covering the Sunday-school and confirmation class, Unity Club Study department—including novel section, philosophy section, Browning section and Lowell section, and Unity Club lend-a-hand department, including library section, reading room section, lecture section and kindergarten section. The record of work done and money raised in each of these departments and the energy put forth in all directions was enough to leave the mind of the ordinary layman of the ordinary church utterly dazed and confounded. The pastor put on the cap sheaf with his own brief report of personal work done both within and without his parish. Of the stimulus and inspiration which he has communicated to his own people and all along the line he could give no report nor was it needful that he should. Brief speeches followed that were not down on the programmes, one from a Catholic, and another from an orthodox brother who had never been in a Unitarian meeting before but felt that it had been a means of grace to his soul. At a little past ten the people rose from the tables and with many hearty hand-claps and mutual congratulations departed for their homes, feeling that the annual meeting of 1891 had been a red-letter day in the history of All Souls Church.

Baraboo, Wis.—The annual meeting of the Free Congregational Society was held Tuesday evening, January 6. The financial report of the board of trustees was encouraging, all the old obligations against the society having been cancelled and there being only a small temporary deficit in the treasury. The various standing committees—I. Sunday School, II. Music, III. Parish Relations, IV. Hospitality, V. Social Relations, VI. Help to the Poor—had not shown any great amount of activity during the year, the society having allowed such work to take care of itself for many years and the members of the committees not understanding their duties. This will be remedied in the coming year as notice was given of an amendment to the by-laws specifying the duties of the various standing committees. Mr. E. G. Marriott and Mrs. H. W. Abbott were chosen trustees for three years. The Ladies' Society, the Sunday School and the Unity Club gave carefully prepared reports of their work and prospects. Plans and suggestions for the coming year were discussed and the following resolution adopted: "Resolved, that it is the opinion of this society that all church property should be taxed." It was thought by some that the Society should offer its property for assessment and steps in that direction may be taken. Mr. Ransom Jackson was elected president; Mr. William Ellis, vice president; Mr. E. A. Runge, secretary. In closing the meeting, the president said the reports were fuller and the general interest more pronounced than at any previous annual meeting of the society he had ever attended.

Western Unitarian Conference.—The regular meeting of Directors was held at Unitarian Headquarters, 175 Dearborn Street, January 6, at 2:30 p. m. James Van Ingen in the chair. Present, Mrs. Anna B. McMahan, Celia P. Woolley, James V. Blake, J. L. Jones, J. R. Effinger. After the reading of minutes by the scribe and a verbal communication from the treasurer of the Conference, letters were read from Hon. D. L. Shorey and J. D. Ludden. It was resolved that the Executive Committee of the Board issue a circular letter to the subscribers to the permanent fund of the W. U. C. informing them that \$25,000 has been subscribed and that payments are now due, in such proportions as the donor may elect, the whole amount of subscription falling due within five years from date of subscription. A committee was appointed consisting of Rev. J. C. Learned, Rev. Marion Murdock and Mrs. Anna B. McMahan, to report to the next Annual Conference on the education and work of women for the Unitarian

ministry. The programme of the approaching anniversary in May was discussed and some suggestions offered. On motion the meeting adjourned.

Boston.—Rev. H. G. Spaulding, Sunday-school Secretary will address the Monday Club on the Sunday School End of the Church.

—The *Register* will soon publish Rev. W. H. Lyon's excellent paper on "The Sunday School as a Parish," and it will be made into a "Register Tract."

—A new Easter Service will soon be issued by the Sunday School Society.

—February 22d, Sunday, will be observed hereabouts as Sunday School Temperance Day.

—Rev. E. E. Hale held an Old Year Service in his church on Wednesday evening, December 31st, and administered the Communion to his congregation.

—The "Children's Mission to Children" gave for the first time a Christmas-tree to the young children in the new Annex to their building and made the occasion one long to be remembered by the juveniles.

—Boston Unitarians are debating the question if the new Japanese Unitarian church, with its ethical basis, can receive, or ought to have received missionary aid from the A. U. A.

Wichita, Kan.—On Sunday, Dec. 21, two portraits were presented to the Unitarian Society of Wichita, Kansas, one of Channing, the other of Rev. Napoleon Hoagland now of Olympia, Wash. Immediately after the sermon Mr. R. A. Sankey, representing the donors, came forward, as the portraits, resting on easels near the pulpit, were being unveiled and made the formal presentation. Mr. Sankey spoke in high terms of the efficiency and faithfulness of Mr. Hoagland, and Mr. Shipper, the present pastor, responded in fitting words. He concluded his address as follows: "My task has been made at once difficult and easy by Mr. Hoagland; difficult in that I must take his place in your confidence and esteem—easy in that he has opened the eyes of many to the truths of Unitarianism, sown the seed, as it were, and left an honored name to disarm prejudice. I am glad, thus publicly, to acknowledge my indebtedness to my predecessor. Again, let me express the thanks of the society for these portraits. We shall be proud to place them on these walls within view of all."

Decorah, Iowa.—UNITY hereby acknowledges a cordial invitation to be present and take part in the dedication of Unity church, Decorah, January 18, 1891. The published programme gives the following order of exercises: 1. Invocation. 2. History of the Liberal Movement in Decorah. 3. Report of Treasurer of Building Committee. 4. Hymn (original), Rev. W. C. Gannett. 5. Scripture Readings, Rev. S. C. Hunting. 6. Prayer. 7. Sermon, Rev. J. R. Effinger. 8. Anthem. 9. Dedication Service by Congregation and Ministers. 10. Dedication Hymn. Unity Hymns, 254. 11. Benediction. At 3 p. m. there will be a special Sunday-school service of songs and responses with addresses by visiting friends. At the evening service the sermon will be by Rev. T. B. Forbush. It seems but a few months since the inception of this movement in Decorah and the summons of Mr. Hunting to take charge of it. We congratulate both minister and people and rejoice with them in the good things they have accomplished in a few short months.

Fall River, Mass.—The Fall River *Evening News* of Dec. 22 announces regretfully the retirement of Rev. A. J. Rich who had filled the pastorate of the Unitarian Society for seven years. His services in charitable work receive especial mention. There follows in full a report of his concluding discourse to his people, from which we take the following: "Religion is not a finality but a means to an end, and that end is the perfect man. The principal function of all religion is to aid the development of the moral nature, to further moral purity and power. When truth shall be translated through the life and not the creed; when all shall seek in themselves and in each other the life of the spirit, and shall make the art of right living the inspiring goal, it will be easy to work for things vital and belonging to the great whole of religion." "The One Church or Our Religion in Common" is the topic of the sermon which breathes so catholic a spirit.

Perry, Iowa.—The Unitarian friends of Perry met recently at the residence of Mrs. George Heaton and read a sermon together and discussed the possibility of organizing a Unity Circle. Another meeting is called and if sufficient interest is shown the organization will be effected. Our correspondent, who claims that they are "good, ethical basis Unitarians," writes, "We want to start a Sunday School too and use the lesson leaves in UNITY, but have no hall yet. The Presbyterians will soon vacate one to go into their new church. We hope to raise a hundred dollars to rent that for a year. Then we can have a Sunday School and work for it." The letter from which we quote breathes a spirit of earnestness and determination to go ahead and establish the nucleus of a liberal church. The movement

is the fruit of Post Office Mission work and is being directed with wisdom and energy.

Jamestown, N. D.—Rev. Helen G. Putnam continues her missionary work from Jamestown, as headquarters. She recently preached in Bowdle, S. Dak., and in Forest City, Iowa. During the past year she has traveled over four thousand miles and written nearly a thousand letters. She has delivered many sermons and addresses and officiated at one funeral and one wedding. She is doing pioneer work in a spirit of devotion and self sacrifice that is worthy of a more adequate support than she has received. We happen to know that her receipts from all sources fell a little short of her expenses.

Quincy, Ill.—Unity Club of Quincy has published a programme of fortnightly meetings extending from November 19, 1890 to April 1, 1891. The remaining topics as announced are January 21, "The Scope of the Modern Novel," February 4, "Centralization and Individualism in Social Progress," February 18, "Dramatic Evening," March 4, "Physical Culture," March 18, "The Ethics of Journalism," April 1, Annual Election of Officers. Dr. Robbins is president and Miss Minna Meyers is secretary.

Salem, Oregon.—A recent Oregon paper states that Rev. Thomas Van Ness met the trustees of the Unitarian Society in Salem on the evening of December 27, to discuss plans of church building. He is to return in the spring, and the prospect is encouraging for the erection of a new Unitarian church. The discourses of Mr. Van Ness on Sunday 28 ult. are highly spoken of.

Third Church, Chicago.—The New Year's greeting of the Third Church comes to us this year in the form of a calendar for 1891. It is the daintiest bit of work of the kind we have ever seen. And besides being a delight to the eye, it will bring to each passing day its own high suggestion and inspiration from Scriptures old and new.

Correction.—In UNITY of Jan. 1, one hundred dollars was credited to "Channing Seaburg, Saint Paul," on Endowment Fund of the W. U. C. Read "Channing Seabury" and you have the name of the good friend to whom the W. U. C. is indebted for that hundred dollars.

San Francisco, California.—Fred G. Preston, of Boston, called last week at the Western Unitarian Headquarters on his way to San Francisco to assist Rev. Thomas Van Ness in his missionary work on the Pacific coast.

THE next lecture in the Popular Science Course at Recital Hall, Auditorium, will be given Friday, Jan. 16, at 8 p. m., by PROF. F. W. PUTNAM, of Harvard University. Subject: "THE AMERICANS BEFORE COLUMBUS." There will be stereopticon illustrations. Admission, 75 cts. Tickets may be bought at 175 Dearborn St., at the Chicago Conservatory, Auditorium, or at the door before the lecture.

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Fri.—Life's cares are comforts, such by Heaven designed.
Sat.—We rise in glory as we sink in pride; Where boasting ends, there dignity begins.

—Selected.

Little King Philip,

Bonnie, blithe Philip is Philip the Good,
 And Philip the Fair is he;
 Though only two feet high in his hood,
 He Philip the Bold would be.

And Philip the Handsome, be sure he meets
 In his loyal subjects' eyes;
 While she who can fathom his quaint conceits,
 Oft terms him Philip the Wise.

Dimpled his hands are and winsome his face,
 Tangled the curls of golden sheen;
 Hard it would be in this wide world to trace,
 A Happier King, I ween.

And is he not Philip the Brave, our King?
 Ready always to do, and dare,
 Like his soldier uncle, who wounded, would cling
 In Death's grasp, to the flag that he bare.

Bold to scorn wrong; ever brave for the right,
 Wise may he be, without blame,
 May God preserve pure, and true in His sight,
 Our boy with the noble name.

M. R. H.

Timid but Triumphant.

Rob Preston put on his coat and hat and came out of school very slowly with a perplexed, troubled look on his bright, sunny face. Some of the boys were already outside, and were whispering and laughing about something. Bob evidently knew what it was, but had no wish to join in it; still, instead of hurrying away as he might have done, he lingered irresolutely.

The truth was Robbie was fighting a real battle with himself. There was a new scholar in school, little Annie Hoffman. Her father was a miserable drunkard, and they were poor as poor could be. Her mother had done her best but poor little Annie was a pitiful sight in her faded, outgrown, ragged garments.

Rob had discovered in some way that a few of the rougher, more thoughtless boys were proposing to make some fun for themselves when she came out of school to go home, and all the afternoon his conscience had been pleading earnestly with him.

"You ought to try to stop them," it said.

"But they would not hear a word from a little boy like me," he answered. "Then you must help Annie. The poor little thing will be frightened if they laugh at her." "Then they will laugh at me," said Robbie: and he fairly shivered with dismay at the mere thought of the shout they would give if he showed himself Annie's champion.

"Well, suppose they do laugh," answered conscience, pitilessly; "if you are mamma's little man, ought n't you be brave enough to bear that? You were wishing the other day that you could do something brave and good; here is a chance for you. If you can not do this little thing, you would not be very apt to do anything great."

So the afternoon had passed, and now Rob must decide one way or the other; but it seemed to him that he was no nearer a decision than at first.

"We'll have some prime fun," he heard Tom Rogers say. "She's the greatest looking object I've seen for an age."

"Hullo, there!" he called out, as

Annie appeared in the doorway; "is that a ragbag I see walking around?" The little group around Tom shouted as he spoke, and Rob's face grew crimson with pain for Annie and for himself.

"Don't, please, boys," he said pleadingly; "she is n't to blame, and it will make her feel so bad to be laughed at."

"Oh, run home, little Mollie Coddle," said Tom, contemptuously; "it will take more than you to stop me."

Rob walked on a few steps. What should he do? Oh, dear, why could n't he go right home? He could not stop them; they would probably only laugh the more if he did anything.

"But Annie will feel as if she had a friend."

"I can't," said Rob, with a little choke; and, boy that he was, his eyes filled with tears as he turned toward the gate.

"O Rob Preston, I'm ashamed of you," said the faithful inward monitor. "How shall you feel when mamma takes your face between her hands to give you a good-night kiss, and calls you her little laddie? Will you want to look up into her face? Won't you feel ashamed to think what a coward you have been? Shall you want to tell her about it? O Robbie, be mamma's brave little laddie."

There was just a minute's hesitation, then Robbie turned and went quickly up to the steps where Annie stood, quivering with fear.

"Come with me, Annie; I'm going your way," he said; and Annie caught hold of his hand instantly.

"I'm so afraid," she almost sobbed; "I'm never coming again. I did n't want to to-day, but mother cried and wanted me to."

"I'll tell you," said Robbie, reassuringly; "we will go right to my home, and to my mamma. She always knows just what to do."

So they went bravely down the walk; and though the boys tried to laugh, they could not make much of a success of it. Somehow, Robbie's sweet, wistful face touched them.

"He was a plucky little fellow," said one, after the two had gone.

"Yes, and more of a gentleman than any of us, if we are older," said another.

Mamma soothed and comforted little Annie, and sent her home happy with one of her own Annie's outgrown dresses that just fitted her, and a promise to come and see her mother.

When she had gone, mamma stooped and kissed Robbie.

"My own precious laddie, my little man," she said fondly.

"But I was n't brave at first. I wanted to run away like a coward; only I thought of you, and how ashamed I should be to have you know about it," said Rob.

"That was right, dear; but remember God sees and knows always. Mamma might not, perhaps; but we can not hide anything from Him. Think of that when you are tempted. We must try very hard not to do anything we are ashamed or sorry to have God know, must n't we?"

"I'll try; but, O mamma, sometimes it is so hard even to do right in little bits of things."

"I know, laddie dear; but remember, we can always have help if we ask for it."—*National Baptist.*

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(See No. XX., W. U. S. S. Soc'y Publications.)

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XIX. THE FIRST HEAVEN.

(A) Hades, Sheol. The "Elysian Fields" of the Greeks. The "Valhalla" of the Scandinavians. The "Happy Hunting-ground" of the Indian.

(B) The origin and growth of the hell idea. Gehenna.

(C) Endlessness of bliss and woe, *versus* growth and eternal progress.

We are to study to-day the question, How the thought of a future life began. We have had something about this already in our fifteenth and sixteenth lesson in connection with dreams, shadows, ghosts, ancestor worship. The savage in the ways there described, came to believe that his shade or spirit lived after death. It roamed about among the old familiar places. (Recall Spencer's theory as to the relation between serpent and ancestor worship, referred to in our twelfth lesson). Sometimes it took possession of the body of some other man or one of the lower animals. Thus was reached the doctrine of transmigration of souls, or as it is called in Greek, metempsychosis. The spirits of the dead were thought of as retaining many of the traits which they had in life, fond of the same pursuits, governed by the same motives, and according to their disposition or mood, doing various things to help or hurt their old friends and neighbors who were still alive. Mysterious events, occurrences which men could not explain, were attributed to the action of ghosts. As knowledge increased and these events were seen to be due to natural laws, the souls of the dead began to be thought of, not as flitting about the old haunts, but as going to a separate place, a home of their own, the realm of the shades. It was a case not of transmigration but of emigration.

This place was thought of as below the surface of the earth. It was the underworld. The Greeks called it Hades; the Hebrews Sheol. Life here was not a continuation of the definite, positive, clearly conscious activities of earth. It was a vague, dreamy, shadowy life, on the border land between existence and non-existence. The Hebrews had no belief in personal immortality as we think of it now until about the time of their contact with Persian ideas in Babylon. For the early notion of Sheol, see Job iii: 13-19, and Isaiah xiv: 9-16.

At first there was no division thought of in this abode of the dead. It was the home of all the shades, good and bad alike. As the future life came to be regarded as more positive and self-conscious, and the distinction between right and wrong to be more keenly felt, here as elsewhere in the evolution of thought and life, there occurred what the scientists call differentiation. The belief arose that the good and the bad went to different places after death. And the abode of the blessed was located by some nations, not in the underworld, but in the sky, the heavens, where the gods and angels dwelt. This was the Elysian Fields of the Greeks, the Valhalla of the Scandinavians, the Happy Hunting-ground of the American Indians. Elysium however was supposed to be on or under the surface of the earth.

Along with this notion there went a belief in a separate place for the wicked, the damned. The Greeks called this Tartarus; the Hebrews, Gehenna; Christians, Hell.

The term Gehenna as thus used, was a metaphor derived from the name of the valley of Hinnom. This stretches along the southern boundary of Jerusalem, and contains a place called "the Tophet," once a spot where children were sacrificed to Molech. (See Bible for Learners, vol. ii., p. 299.) Subsequently, it became a dumping ground for refuse from the city and fires were kept burning there to destroy impurities. Hence its use as a type of the abode of the damned.

There is a neat suggestion in the fact that the literal Gehenna near Jerusalem is now completely changed. The fires have died out and the valley is overgrown with grass. So the hell of hate, with its endless woe, is fading from the creeds, and we see instead the sunlight of God's love quickening with fresh life the germs of goodness that are to be found in every human soul.

But there is still left a hell and a most fearful one. Every time that we do wrong or cherish an evil thought, we corrupt our characters and create a hell in the heart.

"We ourselves,

When we commit a sin, lose Paradise,
 As much as he did. Let us think of this
 And how we may regain it."

And there is a truth, too, in the old thought about the endlessness of Hell. The consequences of our conduct can never be entirely wiped out.

"Whatever hath been written shall remain,
 Nor be erased, nor written o'er again.
 The unwritten only still belongs to thee,
 Take heed and ponder well, what it shall be."

For the Younger Pupils.—Tell about the Elysian Fields, Valhalla, and the Happy Hunting-ground. For the first, see American Cyclopaedia, under "Elysium." The essential feature in the second is that it was to be won by dying in battle, and that its promised pleasures were such carousals as the old Scandinavian warriors delighted in during life. The third also illustrates our tendency to anticipate that we shall have a chance to do in heaven what we like to do here. Do not dwell upon the Gehenna pictures, but rather upon the thought that we make heaven in our souls by being kind and good, and that we shall carry that heaven with us wherever we go. Talk tenderly, but freely about death, as something just as natural and desirable as life. Cultivate the feeling that as long as we try to live well, we have nothing to fear, for we

"Can not be where God is not
 On any sea or shore."

For Older Classes and Teacher's Meetings.—Relation between the grave and Hades; cave-dwelling and notions of the underworld (Sheol means, literally, "a cave"); a heaven in the sky and the use of mountains as fortified places by successful warriors. (See references below.) The old notions of ghost life and Modern Spiritualism. The early religion of Israel was a religion of this world. A belief in personal, self-conscious immortality not found in the most primitive religions. Rather a product of more modern thought. Is that a presumption against or in favor of its being true?

For Preparation.—See Spencer's "Principles of Sociology," Part I., ch. xii. to xv.

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